



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

with Mr. Spencer's spiritualistic humanitarianism in order to be grateful to him for his able and adequate statement of that position.

G. A. JOHNSTON.

University of St. Andrews.

COMMON SENSE: An Analysis and Interpretation. By Charles E. Hooper. London: Watts & Co., 1913. Pp. vi, 172.

In this little book Mr. Hooper discusses the general nature of common sense, its distinction from discursive reasoning, its origin in mental imagery, its theoretical aspects, its relation to scientific knowledge, and its value for practical life and social well-being, —all pleasantly enough, but without saying much that the ordinary man or even the philosopher does not already know. Apart from the immediate subject of common sense, Mr. Hooper contrives to state his views on quite a variety of topics, but often so vaguely as to involve a *suggestio falsi*. To take an example. He speaks of "the day when Heraclitus first glorified the principle of strife" (p. 128). But Heraclitus never glorified strife: on the contrary his emphasis was laid on "the invisible harmony" (fr. 54, Diels). The number of similar loose statements in the book suggests the uncomfortable suspicion that Mr. Hooper simply wrote Heraclitus by mistake for Empedocles.

G. A. JOHNSTON.

University of St. Andrews.

VOLONTÉ ET LIBERTÉ. Par Wincenty Lutosławski. Paris: Félix Alcan, 1913. Pp. ix, 352.

This book is an exposition of what, according to the author, is the philosophical position of the most spiritually minded men; together with instructions as to the necessary procedure to be adopted, in order to reach such a spiritual elevation that the view is seen to be true.

The view in question may be stated briefly as follows: the world is essentially spiritual and consists of monads who are potentially free. Only the most developed of these, however, are conscious of their freedom and actually free. The consciousness of being a free spiritual agent, having an existence independent of the body, constitutes "entre les hommes qui la (*i. e.*,